Volume XI Chicago, Ill., November, 1934 Number 8

The Liberalist

"THE UNKNOWN SOLDIER"

"Sleep on, Brave-Heart, the drums are mute,
The birds in woodland call;
Where cannons roared the summer's flute
Holds listening world in thrall.
The glory yours, the night's deep calm,
Her wings your field enfold;
Sleep on unknown beyond life's harm,
Beyond the dawning's gold.

THE UNKNOWN ANSWERS:

"Mourn not, Dear-Ones, the tears will pass,
The requiem chant is sweet,
But I sleep not beneath the grass,
Beneath the poppies' feet.
Beyond the shining morning bars
Where phantom hosts have trod,
I walk the highway of the stars
And I have seen my God!"

By Gordon Johnstone.

Published monthly by

The Peoples Church

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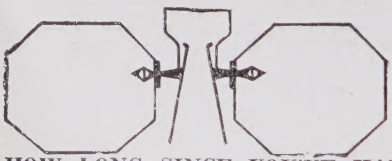

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., November, 1934 Number 8

MEDITATION

"Infinite and eternal spirit we are grateful for the rhythm and beauty of life, a rhythm and beauty that in spite of bitterness and tears only make life still more beautiful. And so, today our thoughts are centered and focused about the institution that has meant more to our lives than any other, and it is the home for which we petition. All kinds of homes, homes everywhere, rich and poor, humble and exalted, White House to stable, prairie to mountain homes, and may our thinking upon these this morning result most definitely in a revaluation of our relationship and our character of home. If there are those this day, anywhere, perchance here, perchance listening, who are homeless, may the spirit of this service reawaken within their hearts memories, and though there is no physical home there is a dwelling in their hearts where home is. All those disappointed in home, broken homes, homes that have been shattered by selfishness and greed, may the attention which is being focused in our city this day on the home result in someone and in some home being reawakened and rebeautified by the spirit of love. Wherever there are homes where sickness is and disappointment and tragedy, where there are homes in great distress and in great turmoil, may the blessing of love and of peace break through the barriers of distress and pain and lodge in the hearts of those who call it home. May the sacredness and the sanctity of it be revealed to us with new implications as we think of what it means. May all of us, of whatever circumstances or character, find something of value here that shall help us in the struggle of life.

And so, to the home and the home-makers and the home sharers this morning we would exalt the privilege of the home and we would express our gratitude for its ideals. May all of us use this moment as a moment of dedication and of consecration that our homes shall be a little happier and a little brighter and a little lighter because we tried to sympathetically understond all the problems and live the solution with a benediction of love and kindness.

O, may the spirit of God, which is the spirit of Love, rest and abide in every home here and everywhere."

"WHAT IS A HOME"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, November 4th, 1934

"The genius of the historian has touched every phase of the development of man and has portrayed vividly, beautifully and faithfully all the institutions that we find extant in human society, except one, and that is the home. It was perfectly astounding to discover that no historian has ever written a history of the home, that is, that has taken out from the philosophical and psychological background a history of this institution which we know of today as the home. There is a history of everything else, and he has brought his genius to the portrayal of all of the other achievements that man has made, but no historian has ever told us, in a connected, related survey from its early origin in the life of the race until the age in which you and I live—we have no history of the home.

Just why that is, I don't know. I am unable to find an answer and I have no reason to suggest, but I do know that if a student this morning were attempting to make a survey of the growth and development and evolution of the institution called the home, he would have to go into a great variety of all sorts of origins and sources in order to develop a connected one. I thought it might be possible for us this morning, in the time which I am going to speak to you, and on this occasion which is really an auspicious one in the home and religious life of our city for at the instance of the religious editor of the Chicago Daily News of this city the Chicago Church Federation conceived the idea of having a Sunday devoted to the study of the home and the various influences extant in our modern life which disturb the sacredness of our home life. The response was tremendous and today 800 churches in this city are having a Home Sunday and families connected with those churches are attending the services in vast multitudes as one unit and one family. I thought there are many ways in which we might spend the morning in establishnig a deeper relationship of the home and its value to human society if we could look at it first in terms of primitivism, and build a little history which means a little deeper understanding of the problems which are involved in our own home expression in the age in which we live.

Man founded a home as one of the earliest institutions of human society. Just as soon as he felt a sense of ownership and he felt that there was something in his arms that belonged to him then it was in that primitive development of the need to protect it that he built a roof, either one selected or found in the cave, or, as years went by out of other materials, to keep, as the poet said: 'To keep the roof of the sky away from his roof,' and which would be a protection to him. But he felt a sense of ownership, here was something which was his, as the biological processes which are part of the creative qualities of the human race evidenced themselves, and he went out in the winter to get skins to put across their shoulders and keep them warm. With the discovery of fire he was able to keep them warm in the winter and thereby migration of great racial units ceased and no longer sought the south in the winter but stayed where he was and no longer had to return to

the northland to escape the terrific heat. It was the origin and beginning of what might be properly called all the civilization that we have.

Man stood in the doorway of his home and the sense of protection was born. Wild blasts came and storms raged, but man had that sense of protection which was later to become a law in human society, namely, that every man's home was his castle had its origin in those far off days when man was first experiencing the necessity and need for his home. It was then, when man felt the dawn of the necessity of protecting that there was something that was his that he could defend and protect it from the blast and storm which represented to him a possession that brought a particular satisfaction to his own biological process. and that early origin of home. Until we find it, the result of all our modification, one of the most romantic historical epochs in the life of the race. When we come to the point where we can cast aspersions and shrug our shoulders over the sanctity and sacredness of the fireside then we are belittling our own development and we are giving tragic evidence of our own lack of culture and appreciation.

Now it is again interesting, as we watch the unfolding of the picture as I have tried to study it and work at it for you in preparation of my talk today, in those early periods when man had no writing except the pictures upon the rock, when even his speech was represented by the gutteral babblings in his attempt to make sounds in an endeavor to convey ideas intelligently to another which originated in grunts and groans and nothing more.

At that time man felt a need of family groups, and we have the banding together in individual origin of the family founded upon what? A home ideal and a home principle. And then one day he looked across the river and there upon the other side he saw other villages, and then the ever increasing sense of possession took place and man felt that there was an infringement and an encroachment upon territories that were by the nature of the case his, in his possession and which belonged to him, with the result that war was born. That was the origin of war. Every solitary principle which obtains in modern society has a root in primitive society, and every institution today that is undergoing change and modification and alteration by the emergencies of the human race had its root deep down in the fundamental primitivism of the early beginning of society. Therefore it seems to me that if anyone is to make a real contribution at all to the solution of any of the modern problems one must develop a historical sense and a historical sensitiveness to the historical stride that the human race has made. In other words, ignorance has no solution to offer, it has no intelligent understanding of the motivation of human society and no solution to offer. Men and women who are not basically grounded and who speak only utterances determined by prejudice, swayed by passion and coming from the recesses of an untutored mind have no permanent solution, and that is precisely the danger. Those in need and confusion are deceived by the superficial, and the really elementary are discarded by the more spectacular appeal of the superficial. That is the reason why so many people are anchored to programs not validated by the test of experience or philosophy. That is why we run off on a tangent and try every little thing that suggests itself as possessing any potency whatever, but it is only those who are trying to face the modern problem, the problem of the home. which is one of the greatest. The problem of government, the problem of religion, the problem of education, these are

all unified in the larger structure of the early pilgrimage and the evolutionary processes of mankind and you have no anchor for these problems of today without being carefully trained and carefully understanding their origin and their source, and that is most true in the matter of the home.

Let us jump back twenty or thirty millions of years in the development of the race and come to the period spoken of as the Golden Age of Classic Dreams. Let us visit Athens and listen to the philosophy of the mighty Socrates, and the great Plato, to the first intimations of a great triumph in the words of Hippocrates. Let us pause in the presence of the achievement of Aristophanes and Pericles. What do we see in that golden hour? Why did it not project itself into posterity? Why was it that the principle collapsed and only the philosophy remained? What happened to its civilization that was in the throes of a democratic experiment 2500 years before America was dreamed of? A group of statesmen who gave us ideals of democracy and self government which have never been surpassed! Who produced a philosopher like Plato, who could inspire him by the influential power of a great master Socrates. What happened that all that rotted and withered? Certainly it was not because Greece did not have intelligence, for I have called the names of a galaxy of immortal intellectual and creative artists and of men of genius who certainly have projected their personalities into a changing world. They represented a period of what might have been a great social order of industrial righteousness and economic equity. What happened? May I intimate to you a reason? The center of it all was the palace and the temple of the gods. The gods had temples inlaid with precious stones of the greatest architectural and engineering beauty, they were perfectly fitting dwelling places for the gods. The palace was the home of the rich and those who were able to have them had them in a most extreme and glorious manner. The populace was a communal institution. One thing that the ancient civilization, even with their art, science, and architecture, did not possess, was a home.

Even the French language to this day has no word in it that means quite what we mean when we use the word home. Stand in the presence of Socrates in the Athenian Square, listen to his philosophy and then follow him home,. Go to the great theater, see the Greek tragedies and the Greek comedies and then follow the audiences home. When man built a temple for his gods, he kept his wife and reared his children in mud and in slime. The home of the ancient was of such a disgusting character that should I even mention it, the delicacies of the occasion forbid. the association with man's physical conveniences would turn your heads and you would close your nostrils, for in that early day man's whole life was lived under the white light of society and his home was not a refuge, it was only a necessity, it was a place to sleep, and infrequently, not even a place to eat. It had none of the environment, none of the characteristics that pertains to what the moderns think of as home.

It was always a modern institution as we know and as we find it. And then what happens? We only have to see man in what I choose to speak of by jumping down the centuries to our own western culture, and what do we find there? Science, invention and education outlined as necessities for the preservation of our western culture always inspired by the needs created by the home institution. Name the situation that grew up in home associations and you will discover how

the home has influenced sociology and the necessity for laws and regulation, its influence upon government. See what the demands upon it have been for education and in every department of life. Now, then, in a changing order and a modified world where everything—there are no exceptions—is compelled to fight for its existence, where the test for validity and for achievement is being made as never before, everything in the crucible, nobody accepting anything merely because it does not offer any reason of sentiment at all in the modification of the home ideals that government is bringing to it is constituting one of its great challenges. **I predict that when the collapse of a regimented society,** either in the form of one dictatorship or another—and it will collapse—**shall take place, the collapse will be superinduced by the fact that the home in its tremendous influential power was neglected and refused consideration in our scheme!** I point to Russia and wait for 25 years. I point to Germany and wait for 5 years. I point even to Italy with a background of a quality of the home, with the great Catholic faith and the inviolability of that home as a fundamental principle, I wait, and as far as America is concerned, what are we doing with the fundamental truth that is before our eyes momentarily? Why is it that great leaders and great personalities and great individuals always come out of a great home environment? Why do you want to deny that fact? Why do you call it sophistication? Why do you call it old fashioned? Why do you deny it as not being modern, and think of it as being a bit old fogey? Don't you see, don't you understand that this home is an institution that we need to analyze this day? Though it may sound bromidic and platitudinous,—how I covet the ability of saying it so that it will not be —that **the minute you destroy and the minute you mutilate and the minute you starve a beautiful home with all that it means, that minute you enter a wedge into your complete social, religious, economic and governmental collapse!** Every solitary page of human history will verify that as a fact. I know of nothing, nothing worse, nothing more final that will defeat every Utopian dream that a person can have as a standard of living on the part of the people which makes it impossible for all to have a home. It is the most important single thing in our lives. I don't think that needs to be argued, it does not, because it is true and has been definitely demonstrated.

Therefore, when I come to the city—I cannot tell you how sorry I am for people who live in the city—I have to live in one and so do most of you, but I have memories of formative years, of a countryside where the vicious psychological influences that are always associated with congested areas were not present, where there were certain influences extant, and where we really knew each other, and the influences were such that I contrast them with certain influences that I know this day exist in homes in congested areas which are doing something to the future of mankind. That's our problem, and just as I believe to a very great extent in the constitutional decentralization of wealth, so I believe in a similar extent to a decentralization of population, and that the effort to centralize into definite areas creates certain definite problems that are going to constitute in the next 25 years, when 5, 6, 10 year old boys and girls are 25, 30 and 35 years of age, a real challenge!

What are we doing to our bodies? In 5 years, and 6 years and 7 years when Nature speaks again we will find a devitalized, nervous, erratic, dissipated, broken people, psychologically disturbed with neurotic person-

alities, no energy to fight back with, no unities to command, all because we have not learned how to rest enough, love enough, and have the beauty that comes with the sanctity of a home. I have introduced a problem that shall command your attention ten years from today. You may smile at me now, and you may laugh and call me impractical. I ask you to wait. That boy and that girl ten years old in your home that has lost the companionship of your life, that lad that is finding an answer to the mysteries on the street corner and in the viciousness of social groups away from the environment of home, that girl that at 20, 19 and 18 and 17 may break your heart this morning is 10 and 9, and under the psychological reaction which the sensitive plate of adolescence necessarily creates, you cannot avoid it.

If America will want to build for tomorrow, and I say it with all seriousness, as I have seldom spoken, but if America really **wants** to build for tomorrow, stop being so sure that politicians are the answer, that political parties are the answer, that system and law and organization and creeds and courts are the answer. They will all fail without character in the manhood and womanhood of our nation.

I was so happy last evening when I told it to two youngsters who stood in my study. More people are getting married, almost twice as many as a year ago at this time. I had one ceremony even before the service this morning, two or three yesterday, and I like it, and I said to those young people: 'How does it happen you are getting married?' trying to find out what it means. An they said to me: 'I'll tell you how it happened. We have been in love for five years and we thought every solitary year things would get a little better and would pick up, and we concluded that we would not wait another month, bad or worse, we are going to get married.' And I said: "Bravo, that's the kind of wedding that counts, for a girl who will never marry until he can get her an automobile and take her to theaters and other extravagances—which is what a boy would like to do for the girl —if she is the right kind of a girl she will walk up to him and say: 'We cannot have this or that but we can have each other.' That is the most important thing of all. It is time some people were getting married, job or no job, home or no home, I believe in it. I will tell you why in a sentence. The whole tendency of modern civilization, the ever earlier dawn of adolescence—boys and girls today become adolescent earlier than ever before in the history of human society—and I tell you when you get an economic condition whereby a young man and a young woman are prevented from the beauty and sanctity of marriage by mere economic conditions, then you are injecting into your social life a moral problem. It is a question of everything else but that, and in a civilization where young people are becoming adolescent earlier than before, then marriage should be earlier than ever before and young people should have an opportunity for the responsibility of a home, and fortunate they are if they have the courage to face the world and say: 'I love this girl,' and 'I love this boy.' We are not going to try to live up to the Joneses or the Smiths, we are going to do our best, side by side, and be happy and make this world right.' That's the kind of people that are going to make America right. Don't wait until you make $25,000 a year. If you do you will be disappointed, the fun will be all out of it. There will be complications involved that will not make you happy, for I think, after all when all is said and done and you are through

philosophizing and speculating, Love is really the greatest thing in the world, LOVE! When you have found it is yours you have a right to it, and I can think of nothing in this world that is more beautiful than a home that can be coronated with that kind of love, it is the summum bonum, that is the greatest good. Because of that love, by the creative beauty of the divine originator can come to the world a laughing, singing heart and you are blest with a little child, and then another, and then another. No one really lives, it seems to me, until they have a home where love is. For every childless home in America there is a homeless child and if you cannot have your own, get another's! Life is only beautiful when it is unselfish.

I shall never forget when a man elected to the United States Senate went to Washington and after a long drawn out fight he was defeated, Senator Lorimer. I had a funeral just before his death where he was present and after it he came up and spoke to me, and I said to him: 'Mr. Lorimer, I want to tell you I have followed your fight in the legislature in Springfield.'—he had been denied a seat in the United States Senate under the Corrupt Act—'and there's one thing in your plea to the United States Senate that rings in my heart, and will to the end of time,—and he said: 'I think I know what it it.' I said: 'I am sure you do.' He had told the members of the United States Senate: 'You may not give me my seat in the United States Senate on the basis that it was corruptly purchased; you may send me back to the people of Illinois forever. You gentlemen can do all that, but there is one place where you cannot enter, incorruptible and undefiled, it is more . When I go back to Chicago disgraced and discredited, I can open a door of a west side home and I will be greeted by a wife and family, and when that door is shut nothing that you do here can scar or mar me there. I am going home disgraced by you, nothing but honor will I receive from my loved ones.' I have never forgotten that!

In the fancy of my imagination, battered by life, in a distant city yonder there in Paris, it is a Christmas Eve and it is storming. That tattered and battered man goes down the street just behind another. Finally, the one before him goes up a path and enters a door in a flood of light. A woman stands framed in the doorway holding a baby in her arms. The man reaches for the baby and embraces his wife and the door closes, as the battered one outside watches. He goes on and on until he comes to his own lodging, he goes up the stairs and sits down at a table while his candle sputters, and writes a song that lives in the hearts of everyone and will to the end of time. Homeless, a stranger, and alone. John Howard Payne penned the lines 'Be it ever so humble, there's no place like home.'"

DR. BRADLEY'S NEW BOOK

On September 28th, Boobs Merrill & Co., publishers, published Dr. Bradley's new book, "Courage For Today." One week after publication the book went into the Best Seller List and has been there ever since. For two weeks it had the unique distinction of selling better than any book sold in Chicago. The book sells for $1.50 and may be purchased in any book store in America. If you have any difficulty getting the book wherever you might happen to live and will write the publishers in Indianapolis, Indiana, they will see that you get a copy. The book would make an ideal Christmas gift. If you decide an autographed copy and will mail your book to the church office Dr. Bradley will be glad to autograph it for you.

USHER'S CLUB

The ushers of the church have organized an Usher's Club of 50 members. They are holding a dinner in the church on the eveing of December 17th, to which all men of the church are being invited. No church has a more loyal and hard working group of ushers and we wish them every success in their new organization. In a church where the attendance is as large as ours ushering is a very difficult work. Our staff are doing a hard job most acceptably.

WEDNESDAY BOOK LECTURES

The Wednesday Book Lectures given by Dr. Preston Bradley every Wednesday evening during the winter season opened Wednesday evening, November 7th, with a lecture on "The Lust For Life" by Irving Stone. The church auditorium was packed, Channing Hall was packed, amplifiers having been installed, and many were turned away unable to get in. Over 2100 people heard the lecture. The same attendance has been maintained all during the month. In the December issue we will publish the list of books for the December lectures.

NEW MEMBERS

On the first Sunday in November the Peoples Church of Chicago publicly welcomed the following new members:

Miss Anna Besteland, 4513 Magnolia Avenue

Miss Elma Haines, 1005 Chestnut Street, Wilmette, Illinois.

Miss Margrethe Jensen, 7705 North Ashland Avenue

Mr. and Mrs. H. Koetke, 5058 N. Keeler Avenue

Dr. and Mrs. L. E. Kurth, 2750 W. North Avenue

Mr. Herman Maurer, 1519 E. 61st Street

Mrs. Carrie Rogers, 2740 Wilcox Street

THANKSGIVING DAY SERVICES

The Peoples Church of Chicago will hold a Thanksgiving Day service Thursday morning, November 29th, in the church at 10:45. Dr. Bradley will preach using for his subject, "When Are We Thankful?" The chorus Choir will sing and the service will be broadcast by WJJD. The service will last one hour. People of all creeds and faiths are welcome. It will be a community service.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of October:

1—Address, Woman's Club
2—Address, Mid-day Service, WGN
3—Dedication Address, Proviso High Stadium
3—Meeting, Finance Committee
4—Address, Oshkosh, Wis.
7—Sermon, Peoples Church
7—Sermon, Marion Baptist Church, Elgin, Ill.
8—Board Meeting, Chicago Library
8—Board Meeting, Peoples Church
9—Address, Rochester, N. Y.
11—Address, Fort Wayne, Ind.
13—Address, Book Section, Marshall Fields
14—Sermon, Peoples Church
14—Sermon, University of Illinois
15—Meeting, Illinois Normal School Board
16—Address Madison, Wis.
17—Address, Peoples Church
18—Address, Chamber of Commerce
19—Address, Des Moines, Iowa
21—Sermon, Peoples Church
21—Sermon, Calvary Presbyterian Church
22—Address, Bloomington, Ill.
24—Address, Detroit, Mich.
25—Address, Illinois Federation Women's Clubs
28—Sermon, Peoples Church

28—Sermon, St. Paul Congregational Church
29—Address, Milwaukee, Wis.
29—Address, Kilbourne Lodge, Milwaukee

WEDDINGS

5—Joe Krall and Irene A. Hopper
13—L. Ernest Lewin and Martha E. Silberhorn
13—Frank J. Favaro and Ethel M. Taylor
20—Clarence I. Chirfe and Margaret B. J. Luder
21—Victor D. Young and Cecil Eskridge
21—Knut Reinhold Kumlin and Jacqueline Moses
27—Ray J. Baumgartner and Harriet Lundgren
28—George K. Homan and Violet Miller
30—Joseph Bergman and Alma L. Cloud

FUNERALS

2—Mrs. Richard H. Hause, Interment, Graceland
13—Mr. Peter Wendling, Interment, Oakwoods
15—Mrs. Helen Raba, Interment, Bohemian
15—Walter P. Shaver, Interment, Graceland
31—Mr. Charles T. Kruse, Interment, Graceland

THE WOMAN'S CLUB

All effort this month is made toward the Bazaar. However the regular meetings have taken place on Mondays and each has presented a splendid program.

November 5th, was the Department of American Citizenship Day, Mrs. F. L. Matthews, chairman. A discourse of The Constitution of the United States was very ably given by Miss Ruthanne Harmsdorf.

The Department of Philanthrophy gave a program in the afternoon of the same day with Mrs. W. L. Fowler, chairman.

On November 12th, the morning was filled with the Drama Study and Public Speaking Class conducted by J. Bradley-Griffin who has so generously given his services again this year, that the Woman's Club may carry on the work started last year. The classes are extremely interesting, cultural and educational and every member of the Woman's Club should embrace the opportunity to attend the class which meets every two weeks. It is free to members of the club, and a small fee is asked for non-members who may like to attend.

November 12th, in the afternoon an Armistice Day program was given by Mrs. Gertrude Weedham chairman of Division of Poetry, and Mrs. Preston Bradley who gave a talk on the resting place of the Unknown Soldier in foreign countries she has visited. The Commonwealth Edison Co., also presented some pictures, new lighting effects and an interesting speaker.

The "Donation Tea" with Mrs. Bradley as hostess will be held November 19th, when everybody is invited to bring a donation for the Bazaar, and enjoy a social afternoon in Channing Hall. Miss Gladys Height will give the program presenting pupils from her school of dancing.

There will be tea and coffee and cakes served from a dainty table during the tea hour.

THANKSGIVING

Thanks be for our free heritage
Of rain and sun and windblown sage
And bare armed toil and shaded rest
Where quails and brown legged boys nest
Beneath the brush hedge foliage.

For black soil's youth and mountain's age.
For red gold sunsets in the west,
For harvest and a hungry guest
Thanks be.

For those whose fearless pilgrimage
Has glorified all history's page,
For statesmen of far-sighted quest,
For dreamers after human best,
For our small duty and its wage
Thanks be.

Vera Flandorf.

Editors Note: More often than not wives of talented men hide their own talents under a bushel, content to bask in their reflected glory. Often the wife is no less gifted than her husband—but the world never learns of her poetry her music, her painting. Many have heard Mr. Walter Flandorf, organist of The Peoples Church for a number of years, radio artist and organist at the Black Forest at A Century of Progress this season. Would not his listeners be glad to know that he has a very gifted wife who writes poetry and plays the violin with most artistic ability?

We are pleased to print in this issue of The Liberalist one of Vera Flandorf's hitherto unpublished poems entitled "Thanksgiving."

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NOVEMBER

By Ruth Winslow Gordon

Folks keep sayin' dat November
Am so dark an' cold;
'Pears lak dey done disremember
Dat de year am old.
Folks complain dat days am dreary,
Want de sun to shine;
Maybe dis old year am weary
An' he's doin' fine
Jes' to keep de days amovin'
Right along in line.

Folks fergit dat old November
Told de war to cease,
When de gloomy clouds was scattered
By de sun ob Peace.
Folks fergit dat old November
Brings Thanksgiving Day,
When we tries to recommember
Blessin's stored away;
Oughta 'preciate November
If de skies am grey!

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

—Henry Ward Beecher.

You cannot dream yourself a character, you must hammer and forge yourself one. Thoreau.

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